A Brief and Easie

EXPLANATION

OF THE

SHORTER CATECHISME,

PRESENTED

By the Assembly of Divines

at *Westminster*, to both Houses of

PARLIAMENT,

And by them approved.

Wherein the meanest Capacities may in a speedy and easie way be brought to understand the Principles of Religion.

In Imitation of a Catechisme formerly Published, by Mr *Herbert Palmer* B.D. and late Master of Queens College.

By *I. W.* Minister of the Gospel.

LONDON,

Printed by *A. Miller*, for *Tho. Underhill* at the Sign of the Bible in Wood-street. 1648.

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TO THE READER.

Chriſtian Reader,

THou haſt here preſented to thee a brief Explanation of the ſhorter Catechiſme, compoſed by the Aſſembly of Divines at Weſtminſter, *and by them preſented to both Houſes of Parliament: Which being in a method ſomewhat unuſuall, I thought it requiſite to give thee this brief account of it.*

Thou haſt ſeen perhaps a Catechiſme, heretofore publiſhed in a like form, by that Godly, Learned and Reverend Divine, now with God, Mr Herbert Palmer. *Which form, though ſomewhat unuſuall, was apprehended by him as*

very usefull, and was accordingly intertained with great approbation. It was his earnest desire (as is well known) that the Assemblies Catechisme (intended for publike use) should be published in a like form, either by themselves, or (at least) by some private hand; and was fully resolved to have done it himself, had God afforded him life to see that Catechisme fully finished. For which cause, together with that intimate acquaintance I had with him, I was the rather perswaded to undertake the, wherein he was by death prevented, as well to accomplish his desires, as to gratifie those, who from the use of it may receive benefit.

The Questions and Answers of the Assemblies Catechisme (together with the texts of Scripture by them annexed for the proofs of it) I have preserved intire without any variation. In composing whereof the Assembly was carefull that all the Answers might be intire sentences of themselves, without depending for their sense upon the foregoing

ing Queſtion, being indeed ſo many diſtinct Aphoiſmes, containing briefly the grounds of Chriſtian Religion: ſo that the learner is not neceſſitated to charge his memory with the Queſtion, that he may underſtand the Anſwer; nor is there the like danger, as in many other Catechiſmes, of confounding their underſtandings by miſapplying the Anſwer to a wrong Queſtion. Their Queſtions alſo are ſo framed, that any one of them may be asked ſingly, and diſtinctly, without dependance on the Queſtion foregoing.

That which I have done in it, is only the adding of thoſe ſhorter Queſtions, which are anſwered by Yes, *or* No, *ſtanding directly oppoſite to them, whereby ſeverall particulars of the larger Anſwer are diſtinctly pointed to, and briefly explained, to the apprehenſion of weak capacities, which they would be apt either not to obſerve, or not to underſtand, if they did only learn that large Anſwer by wrote. All which is done without charging the learners memory, for to anſwer theſe ſhort Queſtions, is not ſo much an*

exercise of the memory, as of the judgement, being able to distinguish between the truth and falsehood, assenting to the one, and denying the other; Yea the memory is much helped by it, there being nothing in the generall Answer, but what they are put in minde of, by some of the Questions. In the use of it, especially for weak capacities, the Instructer may first rehearse the main Question, without expecting a present Answer thereunto till he have asked all the shorter Questions belonging to it, and received Answers to them; then repeating the main Question, the learner will the better be able to give the generall Answer to the whole, when he hath already assented to all of it by parts. Yet the judicious Instructer is not so limited, but that if need be he may vary from it, either in method, or matter, by addition, omission, or alteration as he sees occasion If thou receive any good from these endeavours, let God have the glory, and he shall have his end, Who is,

Thine in Christ Jesus,

J. W.

A brief Explanation of the Shorter Catechiſme preſented by the Aſſembly of Divines at *Weſtminſter* to both Houſes of PARLIAMENT.

Queſtion 1.

Q. WHat *is the chief end of man?*

Is it to ſeek himſelf or make himſelf great? *No.*

Or, To enjoy the profits or pleaſures of the world? *No.*

Or, Is it to glorifie God and enjoy him for ever? *Yes*

2. *Q. What rule hath God given to direct us how we may glorifie and enjoy him?*

Can we receive ſufficient direction from our own wiſdom, or the light of nature? *No.*

Or, From Gods works of creation and providence only? *No*

Or, Is the word of God the only rule? *Yes*

Or, Muſt we daily expect new revelations from heaven? *No.*

Is

A. Mans chief end is to glorify God *a*, and to enjoy him for ever *b*. a 1 *Cor.* 10. 31. *Rom.* 11. 36. b *Pſ.* 37. 24. to the end.

2. *A.* The word of God, which is contained in the books of the old and new Teſtament *c*, is the only rule to direct us how we may glorifie and enjoy him *d*. c 2 *Tim.* 3. 16. *Eph.* 2. 20. d 1 *Joh.* 1, 2, 3, 4.

Is that the word of God which is contained in the Scriptures of the Old and New Teſtament? *Yes.*

Or, Somewhat elſe? *No.*

3. Q. *What doe the Scriptures principally teach?*

Doe they teach us what man is to beleeve concerning God? *Yes.*

And, What duty God requires of man? *Yes*

3. *A.* The Scriptures principally teach what man is to beleeve concerning God and what duty God requires of man *e*. e 2 *Tim.* 1. 13 & 3. 16.

4. Q. *What is God?*

Hath God a body or bodily parts? *No*

Or, Is he a ſpirit without body or bodily parts? *Yes*

Is God infinite in being? *Yes.*

Without any bounds of place, time, or perfection? *Yes*

Or, Is he finite as all creatures are? *No.*

Is God eternall in being, without either beginning or ending? *Yes*

Or, Had he a beginning as all creatures have? *No.*

And, Shall he never have an end? *No.*

Is God unchangeable? *Yes.*

Or, Is he ſubject to change as creatures are? *No.*

Is God infinite in wiſdom? *Yes.*

Knowing all things? *Yes.*

4. *A.* God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wiſdome *l*, power *m*, holineſſe *n*, goodnes and truth *o*. f *Ioh.* 1. 24. g *Iob.* 11. 7, 8, 9. h *Pſa.* 2. i *Jam.* 1. 17. k *Exo.* 3. 14. l *Pſa.* 147. 5. m *Rev.* 4. 8. n *Rev.* 15. 4. o *Exod.* 34. 6, 7.

And,

And, doing all things wisely?	*Yes.*
Or, Can there be somewhat which he knows not?	*No.*
Or, Doth he want wisdom in some things?	*No*
Or, At sometimes?	*No*
Is God Almighty or infinite in power?	*Yes*
Is he able to do all things?	*Yes*
Or, Is somewhat to hard for him?	*No*
Is God infinite in holines?	*Yes*
Or, Is there any sin in him?	*No.*
Or, Doth he allow any to sinne?	*No.*
Is God infinite in justice?	*Yes.*
Is he just in all things and at all times?	*Yes*
Or, Is there any injustice or unrighteousnesse in him?	*No,*
Is God infinite in goodnes?	*Yes.*
Is he good in himself?	*Yes.*
And, The Author of all good in the creature?	*Yes.*
Is God infinite in truth?	*Yes.*
Is it not possible for him to lie?	*No*
Nor to erre, or be deceived?	*No.*
Is God eternall and unchangeable in all these perfections?	*Yes.*
And, Is it impossible for him to be otherwise?	*Yes.*
Is God a Spirit infinite eternall and unchangeable in his being?	*Yes.*
And, Is he infinite, eternall and	

and unchangeable in his wiſdome ? Yes
And, in his power ? Yes
And, In his holineſſe ? Yes
And, In his juſtice ? Yes
And, In his goodneſſe ? Yes
And, In his truth ? Yes

5. Q. *Are there more gods then one ?* No.

Were not thoſe gods which the heathen worſhipped as gods ? No.

Is the living and true God the only God ? Yes

6. Q. *How many perſons are there in the godhead ?*

Are there three perſons in the Godhead, the Father, the Son, and the holy Ghoſt ? Yes

Or, Are there more then three ? No.

Or, Fewer ? No.

Is the Father God ? Yes

Is the Son God ? Yes

Is the holy Ghoſt God ? Yes.

Are there three Gods ? No.

Or, Are theſe three one God ? Yes.

Are they the ſame in ſubſtance ? Yes

Or, Divers ? No

Are they equall in power and glory ? Yes

Or, Is one more powerfull then another ? No.

Or, More glorious then another ? No.

7. Q.

5. *A.* There is but one only the living and true God *p*.

p *Deute.* 6. 4. *Jere.* 10. 10.

6. *A.* There are three Perſons in the godhead, the Father, the Son, and the holy Ghoſt, and theſe are one God, the ſame in ſubſtance, equall in power and glory *q*.

q 1 *Joh.* 5. 7. *Mat.* 28. 19.

7. *A.*

7 Q. *What are the decrees of God?*

Are they his eternall purpose, whereby he hath foreordained whatsoever comes to passe? *Yes*

Or, Doth somewhat come to passe which God hath not decreed? *No*

Or, Otherwise then he hath decreed? *No*

Are the decrees of God eternall? *Yes*,

Doth God purpose or decree nothing now but what he hath purposed from al eternity? *No.*

Doe not the alterations in the creatures occasion an alteration in Gods purposes? *No.*

Nor proceed from such an alteration? *No.*

Or, Hath God from all eternity, by an unchangeable decree, foreordained those alterations? *Yes*

Hath God foreordained all things for his own glory? *Yes*

Or, Doth something come to passe which doth not serve to his glory? *No*

Or, Which was not intended by him for that end? *No.*

Was God moved to make such decrees by any thing, without himself? *No.*

Or, Was it meerly according to the counsel of his will? *Yes*

7. *A.* The decrees of God are, his eternall purpose, according to the counsell of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe *r.* r *Eph.* 1.4,11. *Rom.* 9.22,23.

8. Q.

8. Q. *How doth God execute his decrees?*

Is the work of creation an execution of Gods decrees? Yes.

And, The works of providence? Yes

Or, Doth God bring to passe somewhat therein which was not before decreed? No.

8. *A.* God executeth his decrees in the works of creation and providence.

9. Q. *What is the work of creation?*

Is it Gods making all things of nothing in the space of six daies? Yes

Or, Was there somewhat which God made not, of which other things were made? No

Doth God make all things by the word of his power without the use of instruments? Yes

Did God create any thing sinfull or amisse? No.

Or, Was all very good? Yes

9. *A.* The work of creation, is God making all things of nothing by the word of power in the space of six daies, and all very good *s. s Gen.* 1. *Heb.* 11.3.

10 Q. *How did God create man?*

Did God create man both male and female after his own image? Yes

In knowledge, righteousneſſe and holineſſe? Yes

And, Had he dominion over the creatures? Yes

10. *A.* God created man male and female after his own image, in knowledge, righteousneſſe and holineſſe, with dominion over the creatures *t. t Gen.* 1. 26, 27, 28. *Col.* 3. 10. *Eph.* 4.24.

11. Q. *What are Gods works of providence?*

Doth God preserve and govern all his creatures? Yes

And, All their actions? Yes

Or, Is there somewhat which standeth not in need of his preservation? No

Or, which is exempt from his government? No

Is God most holy, wise and powerfull in all his acts of providence? Yes

Or, Is there any want of holinesse therein? No

Or, Want of wisdom? No

Or, Of power? No

11. *A.* Gods works of providence are, his most holy *u*, wise *w*, and powerfull preserving *x*, and governing all his creatures and all their actions *y*. u *Psa.* 147.17. w *Psa.* 104.24. *Is.* 28. 29. x *Heb.* 1.3. y *Psa.* 103.19. *Mat.* 10.29, 30, 31.

12. Q. *What speciall act of providence did God exercise toward man, in the estate wherein he was created?*

Did God enter into a covenant of life with man? Yes

Upon condition of perfect obedience? Yes

Or, Absolutely without any condition? No.

Had he liberty to eat of the tree of knowledge of good and evil? No

Or, Was he forbidden to eat of it? Yes.

And, That upon pain of death? Yes

12. *A.* When God had created man, he entred into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon pain of death z. z *Gal.* 3.12. *Gen.* 2.17.

13. Q. *Did our first parents continue in the estate wherein they were created?*

Or,

13. *A.* Our first parents being left to

Or, Did they fall from it by sinning against God? *Yes.*

Were they not confirmed in innocency? *No*

Were they forced to sin? *No*

Or, Were they left to the freedom of their own wills? *Yes.*

the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a*.

a *Gen.* 3.6,7, 8, 13. *Eccl.*7.29.

14. Q. *What is sin?*

Is any transgression of Gods Law a sin? *Yes*

And, Any want of conformity to it? *Yes*

Even in the smallest matters? *Yes*

Or, Only some grosse transgressions? *No*

14. *A.* Sin is any want of conformity unto, or transgression of the law of God *b*.

b 1 *Joh.* 3.4.

15. Q. *What was the sin whereby our first parents fell from the estate wherein they were created?*

Was it their eating the forbidden fruit? *Yes*

Or, Was it some other sin? *No*

15. *A.* The sinne whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c *Gen.* 3.6,12.

16. Q. *Did all mankinde fall in Adams first transgression?*

Did Christ fall as wel as others? *No.*

Or, Those that descended from *Adam* by ordinary generation? *Yes*

Did they all sin with *Adam* in his first transgression? *Yes.*

16. *A.* The Covenant being made with *Adam* not only for himself, but for his posterity, all mankinde descending from him by ordinary generation, fell with him in his first transgression *d*.

And,

And, Fall with him therein? Yes

Was the covenant made with *Adam* for his posterity as well as himself? Yes

Or, For himself only? No

17 Q. *Into what estate did the fall bring mankinde?*

Into an estate of sin? Yes.

And, Of misery? Yes

17. *A.* The fall brought mankinde into an estate of sin and misery *e*. e *Rom.* 5.12.

18 Q. *Wherein consists the sinfulnesse of that estate whereinto man fell?*

Is man guilty of *Adams* first sin? Yes

And, Doth he want originall righteousnesse? Yes

Or, Doth man still retain that righteousnesse wherein he was created? No

Is there a corruption of his whole nature? Yes

Or, Is some part undefiled? No

Is this that which is commonly called originall sin? Yes.

Doe all actuall transgressions proceed from it? Yes

And, Are they part of the sinfulnesse of mans condition? Yes

18. *A.* The sinfulnes of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of original righteousnes, and the corruption of his whole nature, which is commonly called originall sin, together with all actuall transgressions which proceed from it *f*. f *Rom.* 5.12, 19. *Rom.* 5.10. to 20. *Eph.* 2.1,2,3. *Jam.* 1.14,15. *Mat* 15.19.

19 Q. *What is the misery of that estate whereinto man fell?*

Have al mankind by their fal lost communion with God? Yes

And,

19. *A.* All mankinde by their fall lost communion with God *g*, are

And, Are they under his wrath and curſe? Yes

Are they made liable to all the miſeries of this life? Yes

And, To death it ſelf? Yes

Doth death put an end to all their miſery? No.

Or, Are they liable to the pains of hell for ever? Yes.

are under his wrath and curſe *h*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *i*. g *Gen.*3. 8,10. h *Eph.*2.2,3.*Gal.*3.10. i *Lam.*3.39.*Rom.*6.29. *Mat.*25.41,46.

20. Q *Did God leave all mankinde to periſh in the eſtate of ſin and miſery?* No

Or, Doth he deliver all mankinde out of it? No

Or, Hath he elected ſome to everlaſting life? Yes

From all eternity? Yes

And, Was it out of his meer good pleaſure? Yes

Or, Becauſe of ſomething foreſeen in them, moving him thereunto? No

Doth God deliver them out of the eſtate of ſin and miſery, and bring them into an eſtate of ſalvation? Yes

Are they thus delivered and ſaved by the firſt covenant (which was a covenant of works) upon their perfect obedience? No.

Or, Did God enter into a covenant of grace to deliver and

20. *A.* God having out of his meer good pleaſure from al eternity elected ſome to everlaſting life *k*, did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer *l*. k *Eph.* 1.4. l *Rom.*3.20,21,22 *Gal.*3.21,22.

and save them by a redeemer? Yes

21. Q. *Who is the Redeemer of Gods elect?*

Is the Lord Iesus Christ the only Redeemer of Gods elect? Yes

Or, Is there any other Redeemer? No.

Is not he the eternall Son of God? Yes

And, Did he become man? Yes

Is he both God and man? Yes

Are these two distinct natures in Christ? Yes

And, Two distinct persons? No.

Or, Two distinct natures and one person? Yes

And, Doth he continue so to be for ever? Yes.

22. Q. *How did Christ being the Son of God become man?*

Did Christ the Son of God become man, by taking to himself a true body and a reasonable soul? Yes

Or, Had he a body without a soul? No

Or, A soul without a body? No.

Was he conceived and born in an ordinary way as others are? No

Or, Was he conceived by the holy Ghost in the womb of the Virgin *Mary*, and born of her? Yes

Was

21. *A.* The only Redeemer of Gods elect is the Lord Jesus Christ *m*, who being the eternall Son of God, became man *n*, and so was, and continueth to be God and man in two distinct natures, and one person for ever *o*, m 1 *Ti.* 2.5,6. n *Ioh.* 1.14. *Gal.* 4.4. o *Rom.* 9.5. *Luk.* 1.35. *Col.* 2.9. *Heb.* 7. 24.25.

22. *A.* Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, and born of her *r*, yet without sin *s*. p *Heb.* 2. 14,16. & 10.5. q *Ma.* 26.38. r *Luk.* 1.27,31, 35,42. *Gal.* 4.4.

23. *A.*

Was he conceived andborn without ſin ? Yes

Or, Was he conceived and bornin ſin as others are? No.

23. Q. *What Offices doth Chriſt execute as our Redeemer ?*

Doth he execute the office of a Prophet ? Yes

And, Of a Prieſt ? Yes

And, Of a King ? Yes

Did Chriſt execute theſe offices in his eſtate of humiliation ? Yes

And, In his eſtate of exaltation ? Yes

23. *A.* Chriſt as our redeemer executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation and exaltation *t*. *t Act.* 3.21,22. *Heb.* 12. 25. with 2 *Cor.* 13.33. *He.* 5.5,6,7. & 7. 25. *Pſa.* 2.6. *Iſa.* 9.6,7. *Mat.* 21. 5. *Pſa.* 2.8,9,10,11.

24. Q. *How doth Chriſt execute the office of a Prophet ?*

In revealing to us the will of God for our ſalvation? Yes

Or, Is there any thing neceſſary for our ſalvation which he hath not revealed? No

Doth he reveal this by his word and Spirit ? Yes

Or, Only by his word without the Spirit? No.

24. *A.* Chriſt executeth the office of a Prophet, in revealing to us by his word and Spirit, the will of God for our ſalvation *u*, *Ioh.* 1.18. 1 *Pet.* 1. 10, 11, 12. *Ioh.* 15. 15. & 20.31.

25. Q. *How doth Chriſt execute the office of a Prieſt ?*

In his once offering himſelf a ſacrifice to ſatisfie divine juſtice? Yes

And, To reconcile us to God? Yes

Or, Was he offered up by ſome

25. *A.* Chriſt executes the Office of a Prieſt, in his once offering up of himſelf a ſacrifice to ſatisfy divine juſtice *w*, and reconcile us to God *x*,

ſome other againſt his will?

Was he not offered up a ſacrifice more then once?

And, Is he to be offered up no more?

Or, doth his once offering up himſelf a ſacrifice ſuffice to ſatisfie divine juſtice and reconcile us to God?

Did not Chriſt make interceſſion for us?

And, Doth he continue ſo to do?

Or, Hath he finiſhed his interceſſion together with his ſacrifice?

And, Is that a part of his Prieſtly office?

26. Q. *How doth Chriſt execute the office of a King?*

Doth he ſubdue us to himſelf?

Or, Doe we ſubmit to him meerly of our own accord?

Or, Are we by nature enemies to him?

And, Doth he rule and govern us?

Or, Permit us to do what we liſt?

Or, Suffer us to remain rebellious?

Doth he defend us?

And, Reſtrain all his and our enemies?

And, Conquer them?

Or, Doth he leave us expoſed

No. No. No. Yes. Yes. Yes. No. Yes. No. Yes. Yes. No. Yes. No. Yes. Yes.

God *x*, and in making continual interceſſion for us *y*.

w *Heb.* 9.14. x *Heb.* 2.17. y *Heb.* 7. 24,25.

26. *A.* Chriſt executeth the office of a King, in ſubduing us to himſelf *z*, in ruling *a*, and defending us *b*, and in reſtraining and conquering all his and our enemies *c*.

z *Act.* 15.15, 16. a *Iſa.* 33.22. b *Iſa.* 32.1,2. c 1 *Cor.* 15.25. *Pſa.* 1.10. throughout.

27. *A.*

sed to dangers, and let us shift for our selves ? No.

Or, Suffer our enemies to do what they list ? No.

Or, Leave them unconquered, and suffer them finally to prevail against him ? No

Or, Against us ? No.

And, Are all these parts of his Kingly office ? Yes

27. Q. *Wherein did Christs humiliation consist ?*

Was it any abasing of Christ to be born ? Yes

Especially in a low condition ? Yes

Was he made under the law ? Yes

Or, Exempted from subjection to it ? No.

Was he freed from the misery of this life ? No.

Or, Did he undergo them ? Yes

And, The wrath of God ? Yes

Did he suffer death ? Yes

An ordinary naturall death ? No.

Or, Did he undergo the cursed death of the crosse ? Yes

Was he buried ? Yes

And, Did he rise again immediately ? No

Or, Did he continue under the power of death for a time ? Yes

And, Were all these things parts of Christ humiliation ? Yes

28. Q. *Wherein consisteth Christs exaltation ?*

Doth

27. *A*. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the crosse *h*, in being buried *i*, and continuing under the dominion of death for a time *k*. d *Luk.* 2. 7. e *Gal.* 4. 4. f *Heb.* 12. 2, 3. *Isa.* 53. 2, 3. g *Luk.* 22. 44 *Mat.* 27. 46. h *Phil.* 2. 8. i 1 *Cor.* 15. 3. k *Act.* 2. 24, 25, 26, 27, 31.

28. *A*. Christs exaltation consisteth in his

Doth he continue still in the grave, and under the power of death ?

No.

Or, Did he rise again from the dead the third day?

Yes

Was he to continue still on the earth after his resurrection ?

No

Or, Did he ascend up into Heaven ?

Yes

And, Sit at the right hand of God the Father ?

Yes

And, Shall he remain there for ever?

No

Or, Shall he come to judge the world at the last day ?

Yes

Or, Shall he come again before that time ?

No.

And, Are all these part of Christs exaltation ?

Yes

29. Q. *How are we made partakers of the redemption purchased by Christ ?*

By the effectual application of it to us by his holy Spirit ?

Yes

Or, May it be effectually applied to us without the Spirit ?

No.

Or, Can they be partakers of it to whom it is not applied ?

No.

30. Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

By working faith in us ?

Yes

And, Thereby uniting us to Christ in our effectuall calling ?

Yes

Or, his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father, & in coming to judge the world at the last day *o*, 1 1 *Cor.* 15. 4. *m Mar.* 16. 19. *n Eph.* 1. 20. *o Act.* 1. 11. & 17. 31.

29. *A.* We are made partakers of the redemption purposed by Christ, by the effectuall application of it to us by his holy Spirit *q*. q *Tit.* 3. 5, 6.

30. *A.* The Spirit applies to us the redemption purchased by Christ, by working faith in us *r*, and thereby

Or, May all this be done without the Spirit? — *No*

31. Q *What is effectuall calling?*

Is it the work of Gods Spirit? — *Yes*

Doth the Spirit of God therein convince us of our sin? — *Yes*

And, Of our misery. — *Yes*

Or, Be those effectually called who are never thus convinced? — *No.*

Doth he enlighten our mindes in the knowledge of Christ? — *Yes*

And, Renew our wils? — *Yes*

Or, Do our mindes remain as blinde, and our wils as perverse as they were before? — *No.*

Or, Can this be wrought without the Spirit? — *No.*

And, Doth the Spirit by all this perswade and inable vs to embrace Iesus Christ freely offered to us in the Gospel? — *Yes*

Or, Do we remain notwithstanding all this unwilling? — *No.*

Or, Unable? — *No.*

Or, Can we be thus perswaded or enabled without the Spirit? — *No*

by uniting us to Christ in our effectuall calling *s*, r *Eph.* 1. 13,14. *Ioh.*6.37,39. *Eph.*2.8. s *Eph.*3.17. 1 *Cor.*1.9.

31. *A.* Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, enlightning our minds in the knowledge of Christ *w*, and renewing our wils *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y*. t 2 *Tim.*1.9. 2 *Thes.*2. 13, 14. u *Act.* 2. 37. w *Act.* 26. 18. x *Eze.* 36. 26,27. y *Ioh.* 6.44, 45. *Phil.*2.13.

32. Q

32. *A*

32. Q. *What benefits doe they that are effectually called partake of in this life?*

Do they in this life partake of justification? Yes

And, Adoption? Yes

And, Sanctification? Yes

And, The severall benefits which in this life doe either accompany, or flow from them? Yes

32. *A.* They that are effectually called do in this life partake of Justification *z*, Adoption *a*, Sanctification and the severall benefits which in this life do either accompany or flow from them *b*. z *Rom.* 8. 30. a *Eph.* 1. 5. b 1 *Cor.* 1. 26. 30.

33. Q. *What is justification?*

Doth God therein pardon all our sins? Yes

Or, Only some of them? No

Or, Be we still accounted guilty? No

And, Doth he accept us as righteous in his sight? Yes

For our own merits or satisfaction? No

Or, Only for the righteousnesse of Christ imputed to us, and received by faith alone? Yes

Or, May we obtain it without faith? No

Or, By faith and works together? No

And, Is all this an act of Gods free grace? Yes

Or, Can we merit or deserve it from God? No

At least in part? No

33. *A.* Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousnesse of Christ imputed to us *e*, and received by faith alone *f*. c *Rom.* 3. 24, 25. & 4. 6, 7, 8. d 2 *Cor.* 5. 19, 21. e *Rom.* 5. 17, 18, 19. f *Gal.* 2. 16. *Phil.* 3. 9.

34. Q.

34 Q. *What is adoption?*
Are we thereby received into the number of the ſons of God?
Yes
And, Have a right to all their priviledges?
Yes
And, Is this an act of Gods free grace?
Yes

34. *A.* Adoption is an act of Gods free grace *g*, whereby we are received into the number, & have a right to all the priviledges of the ſons of God *h*. g 1 *Ioh.* 3. 1. h *Joh.* 1. 12. *Rom.* 8. 17.

35. Q. *What is ſanctification?*
Are we thereby renewed after the Image of God?
Yes
In the whole man?
Yes
Or, Only in ſome part?
No.
Or, Doe we remain unrenewed as before?
No
And, Are we perfectly ſanctified or renewed?
No.
Or, Inabled (by degrees) more and more, to die unto ſin and to live unto righteouſneſſe?
Yes.
Are we able of our ſelves to work this ſanctification or renovation?
No
Or, To merit it at Gods hands?
No.
Or, Is it a work of Gods free grace?
Yes.

35. *A.* Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, & are inabled more and more to die unto ſin, and live unto righteouſneſs *l*. i 2 *Th.* 2. 13. k *Eph.* 4. 23, 24. l *Rom.* 6. 4, 6.

36. Q. *What are the benefits which in this life doe accompany or flow from Iuſtification, Adoption, and Sanctification?*

36. *A.* The benefits which in this life do accompany or flow from Juſtification, Adoption,

May

May we in this life have assurance of Gods love? Yes
And, Peace of conscience? Yes.
And, Joy in the holy Ghost? Yes
Or, Cannot these be had till after this life? Yes
And, Shall we have in this life increase of grace? Yes.
And, Perseverance therein to the end? Yes
And, Do all these benefits accompany or flow from our Justification, Adoption and Sanctification? Yes
Or, Can those have any of these benefits who are not Justified, Adopted and Sanctified? No

37. Q. *What benefits doe Beleevers receive from Christ at death?*

Are their souls at death made perfect in holinesse? Yes
Or, Doth some corruption remain in them? No.
And, Doe they immediately passe into glory? Yes
Before they be again united to their bodies? Yes
And, Doe their bodies immediately passe into glory? No.
Or, Rest in their graves till the resurrection? Yes
Are their bodies at death separated from Christ? No
Or, Be they still united to Christ? Yes

38. Q.

Adoption, and Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*. m *Rom.* 5. 1,2,5. n *Rom.* 14.17. o *Pro.* 4.18. p 1 *Joh.* 5.13. 1 *Pet.* 1.5.

37. *A.* The souls of beleevers are at their death made perfect in holinesse *q*, and do immediately passe into glory *r*; and their bodies being still united to Christ *s*, do rest in their graves *t*, til the resurrection *u*. q *Heb.* 12.23. r 2 *Cor.* 5. 1,6,8. *Phil.* 1,2,3. *Luk.* 23.43. s 1 *Thes.* 4.14. t *Isa.* 57.2. u *Iob.* 19.26,27.

38. Q. *What benefits doe beleevers receive from Christ at the resurrection?*

Shall they be raised again? Yes.
In such a condition as they were before? No
Or, Shall they be raised in glory? Yes
And, Shall they be openly acknowledged and acquitted in the day of judgement? Yes
Or, Rejected? No
And, Condemned? No.
And, Shall they be made perfectly blessed in the full injoying of God? Yes
To all eternity? Yes
Or, Only for a time? No

38. *A*. At the resurrection, beleevers being raised up in glory *w*, shall be openly acknowledged and acquitted in the day of judgement *x*, and made perfectly blessed in full enjoying of God to all eternity *z*. w 1 *Cor*. 15. 43. x *Mat*. 25. 23. *Mat*. 10. 32. y 1 *Ioh*. 3. 2. 1 *Cor*. 13. 12. z 1 *Thes*. 4. 17, 18.

39. Q. *What is the duty which God requires of man?*

Doth he require obedience to his revealed will? Yes
Or, Is it at our choice whether or no we will obey him? No
And, Is Gods revealed will the rule of our obedience? Yes

39. *A*. The duty which God requires of man, is obedience to his revealed will *a*. a *Mic*. 6. 8. 1 *Sa*. 15. 22.

40. Q. *What did God at first reveal to man for the rule of his obedience?*

Was the morall law given to man at first? Yes
Or, Not till afterwards? Yes
And, Did Gods reveal that to man as the rule of his obedience? Yes

40. *A*. The rule which God at first revealed to man for his obedience, was the morall Law *b*. b *Rom*. 1. 14, 15. & 10. 5.

41. Q.

41. *A*

41. Q. *Where is the morall law summarily comprehended?*
Is it summarily comprehended in the ten Commandments? *Yes*

41. *A.* The morall Law is summarily comprehended in the ten Commandements *c*, c *Deu.* 10.4.

42. Q. *What is the summe of the ten Commandments?*
Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde? *Yes*
And, To love our neighbour as our selves? *Yes*
And, Is this the summe of the ten Commandments? *Yes*

42. *A.* The Sum of the ten Commandements is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde, and our neighbour as our selves *d*. d *Mat.* 22. 37,38,39,40.

43. Q. *What is the preface to the ten Commandments?*

43. *A*, The Preface to the ten Commandements is in these words [*I am the* LORD *thy God which have brought thee out of the land of Egypt out of the house of bondage* e] e Exo. 20.2

44. Q. *What doth the preface to the ten Commandments teach us?*
Doth it teach us that God is the Lord? *Yes*
And, That he is our God? *Yes.*
And,

44. *A.* The Preface of the ten Commandements, teacheth us that because God is the Lord and our

And, That he is our Redeemer? Yes.

Or, Can we be redeemed by any other? No

And, That therefore we are bound to keep all his Commandments? Yes

Or, May we notwithstanding all this break his Commandments? No

Or, At least some of them? No

45. Q. *Which is the first Commandment?*

46 Q. *What is required in the first Commandment?*

Doth it require us to know God? Yes

Or, May we be safely ignorant of him? No.

And, Are we to acknowledge him to be the only true God? Yes

And, That there is none other but he? Yes

And, To be our God? Yes

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God? No.

And, Are we to worship and glorifie him accordingly? Yes.

To love him, fear him, trust in him, and obey him? Yes

As God, and as our God? Yes.

47 Q.

God, and redeemer, therefore we are bound to keep all his Commandements *f.* f *Luk.*4.74,75. 1 *Pe.* 15,16,17,18,19.

45. *A.* The first Commandement is [*Thou shalt have no other Gods before me* g.] g *Exo.*20.3.

46. *A* The first Commandement requires us to know & acknowledge God to be the only true God and our God *h*, and to worship and glorifie him accordingly *i*.h 1 *Chro.*28.9. *Deu.*26.27. i *Mar.* 4.10. *Psa.*29.2.

47. *A*

47 Q. *What is forbidden in the firſt Commandment?*

Doth it forbid the denying of the true God to be God? Yes

Or, To be our God? Yes

And, The neglect of worſhipping and glorifying him as ſuch? Yes

Or, The giving of that glory and worſhip to any other, which is due to him alone? Yes

Or, May we give that glory or worſhip to ſome other? No

Or, Forbear to give it him? No

47. *A.* The firſt Commandment forbiddeth the denying *k*, or not worſhipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worſhip and glory to any other which is due to him alone *n*. k *Pſa.* 14. 1. l *Rom.* 1. 21. m *Pſa.* 81. 10, 11. n *Rom.* 1. 25, 26.

48. Q. *What are we ſpecially taught by theſe words* [before me] *in the firſt Commandment?*

Doe they teach us that God who ſeeth all things, taketh notice of the ſin of having any other God? Yes

Or, Doth he take no notice of it at all? Yes

And, Is he much diſpleaſed with it? Yes

48. *A.* Theſe words [*before me*] in the firſt Commandement teach us that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *o*. o *Ez.* 8. 5. to the end.

49. Q. *Which is the ſecond Commandment?*

49. *A.* The ſecond Commandement is, [*Thou ſhalt not make unto thee any graven image, or any likeneſſe*

50. Q.

of any thing *that* is *in heaven above, or that* is *in the earth beneath, or that* is *in the water under the earth thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the* LORD *thy God* am *a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth* generation *of them that hate me: and ſhewing mercy unto thouſands of them that love me and keep my Commandements* p]

p Exo. 20. 4, 5, 6.

50 Q. *What is required in the ſecond Commandment?*

Doth God leave us to worſhip and ſerve him in what way or manner we pleaſe?

No

Or, Not to worſhip him at all?

No

Or, Hath God appointed any Religious worſhip and ordinances in his word?

Yes.

And, Doth this Command-

50. *A.* The ſecond Commandement requireth, the receiving, obſerving and keeping pure and intire all ſuch religious worſhip and ordinances, as God hath appointed in his word q,

ment require us to receive and obſerve all ſuch ?
And, To keep them pure and intire ?
Or, May we reject them ?
Or, Not obſerve them ?
At leaſt ſome of them ?
Or, Suffer them to be polluted ?
Or, Corrupted ?

51. Q. *What is forbidden in the ſecond Commandment ?*
Doth it forbid the worſhipping of God by images, or any other way not appointed in his word ?
Or, May we worſhip God by images ?
Or, By any other way of our own invention ?

52. Q. *What are the reaſons annexed to the ſecond Commandment ?*
Hath God a ſovereignty over us ?
And, A propriety in us ?
And, Hath he a zeal to his own worſhip ?
And, Are theſe reaſons why we ſhould not worſhip him in any other way then what he hath appointed in his word ?

53. Q. *Which is the third Commandment ?*

54. Q.

Yes
Yes
No
No
No
No
No

Yes
No
No.

Yes.
Yes
Yes
Yes

word *q*, q *Deut.* 32. 46. *Mat.* 28. 20. *Act.* 2. 42.

51. *A.* The ſecond Commandment forbiddeth the worſhipping of God by Images *r*, or any other way not appointed in his word *ſ*. r *Deut.* 4 15, 16, 17, 18, 19. *Exo.* 32. 5, 8.

52. *A.* The reaſons annexed to the ſecond Commandement are, Gods ſoveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worſhip *w*. t *Pſa.* 96. 2, 3, 6. u *Pſal.* 45. 11. w *Exo.* 34. 13, 14.

53. *A.* The third Commandement is,

[*Thou*

[*Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless that taketh his name in vain*x. *x* Exo.20.7.

54. Q. *What is required in the third Commandment?*
Doth it require the holy and reverent use of Gods Names?
Yes. Of his Titles?
Yes. *And*, Of his attributes?
Yes *And*, Of his ordinances?
Yes. Of his word?
Yes. *And*, Of his works?
Or, May any of these be used in an unholy and irreverent manner?
No.

54. *A.* The third Commandement requireth the holy and reverent use of Gods names*y*, titles*z*, attributes*a*, Ordinances*b*, word *c*, and works *d*.
y *Mat.*6.9. *Deut.*28.58. z *Psa.*68.4. a *Re.*3.4. b *Mal.*1.11,14. c *Psa.*138.1,2. d *Iob.*36.24.

55. Q. *What is forbidden in the third Commandment?*
Doth it forbid all prophaning any thing whereby God makes himself known?
Yes *And*, All abusing thereof?
Yes

55. *A.* The third Commandment forbiddeth all prophaning or abusing of any thing whereby God makes himself known *e*. e *Mal.*1.6,7,12.& 2.2 & 3,14.

56. Q. *What is the reason annexed to the third Commandment?*

56. *A.* The reason annexed to the third Command-

Is

Is it because the Lord our God will not suffer the breakers of this Commandment to escape his righteous judgements?

Yes Commandement is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgements *f.* f 1 *Sam.* 2. 12,17,22, 29. 1 *Sam.* 3. 13. *Deu.* 28 58,59.

Doe they not sometimes escape punishment from men?

Yes

And, May they not likewise escape Gods righteous judgements?

No.

57. Q. *Which is the fourth Commandment?*

57. *A.* The fourth Commandement is, [*Remember the Sabbath day to keep it holy: Six daies shalt thou labour and do all thy work; but the seventh day* is *the Sabbath of the LORD thy God*, in it *thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that* is *within thy gates:*

58. Q.

58. Q. *What is required in the fourth Commandment?*

Doth it require the keeping holy to God ſuch ſet time as he hath appointed in his word? Yes

Hath God expreſſely appointed one whole day in ſeven, to be a holy Sabbath to himſelf? Yes

Or, Hath he left it to us to keep what time we pleaſe? No

59. Q. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*

Did God at firſt appoint the firſt day of the week to be the weekly Sabbath? Yes

And, Was this to be obſerved from the beginning of the world to the reſurrection of Chriſt? Yes

And, Is it to be obſerved ſtill? No.

Or,

gates: For in ſix daies the LORD *made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherefore the* LORD *bleſſed the Sabbath day, & hallowed it* g. *g* Exo. 20. 8, 9, 10, 11.

58. *A.* The fourth Commandement requireth the keeping holy to God ſuch ſet time as he hath appointed in his word, expreſly one whole day in ſeven, to be a holy Sabbath to himſelf *h.* h *Deut.* 5. 12, 13, 14.

49. *A.* From the beginning of the world to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath, and the firſt day of the week ever ſince,

Or, The first day of the week ever since ? Yes

And, Is that to continue to the end of the world ? Yes

Is this the Christian Sabbath ? Yes

60. Q. *How is the Sabbath to be sanctified ?*

Is it enough to rest some part of that day ? No

Or, Must we rest all the day ? Yes

Even from such worldly imploiments and recreations as are lawfull on other daies ? Yes

Or, From such things only as are at all times sinfull ? No

Are not works of necessity and mercy to be done that day ? Yes

And, May we spend the rest of the time idlely ? No

Or, Must we spend the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy ? Yes

Or, May we when we have spent some time in publick worship, spend the rest how we please ? No

61 Q. *What is forbidden in the fourth Commandment ?*

Doth

since, to continue to the end of the world, which is the Christian Sabbath *i*. i *Gen.* 2.2,3. 1 *Cor.*16.1,2. *Act.*20.7.

60. *A*. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldy imploiments and recreations as are lawfull on other daies *l*, and spending the whole time in the publike and private exercises of Gods worship *m*, except so much time as is to be taken up in the works of necessity and mercy *n*. k *Exod.* 20.8,10. l *Exo.*16.25, 26,27,28. *Neh.*13.15, 16,17,18,19,21, 22. m *Luk.* 4.16. *Act.* 20.7. *Psa.* 92. title. *Isa.*66.23. n *Mat.*12. 1. to 13.

61. *A*. The fourt' Com-

Doth it forbid the omission of the duties required?

And, The careleſſe performance of them?

And, The profaning of the day by idleneſſe?

Or, By doing that which is in it ſelf ſinfull?

Or, By unneceſſary thoughts, words and works about worldly imploiments and recreations?

Yes. Yes. Yes. Yes Yes

Commandment forbiddeth the omiſſion or careleſs performance of the duties required *o*, and the prophaning the day by idlenes *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts words or works about our callings and recreations *r*. o *Eze.* 22.26. *Am.*8.5. *Mal.* 1.13. p *Act.* 20. 7,9. q *Ex.*23.38.r *Ier*,17. 24,25,26. *Iſa.*58.13.

62. Q. *What are the reaſons annexed to the fourth Commandment?*

Is not Gods allowing us ſix daies of the week for our imploiments, a reaſon why we ſhould the rather keep a ſeventh day holy to him?

And, Doth not God challenge a ſpeciall propriety therein?

And, Is not Gods own example, and his bleſſing the Sabbath day, a further reaſon for us to keep it holy?

Yes Yes Yes

62. *A.* The reaſons annexed to the fourth Commandement are, Gods allowing us ſix daies of the week for our own imploiments *ſ*, his challenging a ſpeciall propriety in the ſeventh, his own example, and his bleſſing the Sabbath day *t*. ſ *Exo.* 20. 9.

t *Exo.*

63 Q. *Which is the fifth Commandment?*

t *Exo.* 20.11.

63. *A.* The fifth Commandement is, [*Honour thy Father and thy mother, that thy daies may be long upon the land which the LORD thy God giveth the* u. *u* Exo. 20.12.] *e*

64 Q. *What is required in the fifth Commandment?*

Doth it require the preserving the honour which belongeth to every one in their severall places and relations?

Yes

As superiors, inferiors, or equals?

Yes.

Or, Only the honor due to our naturall parents?

No.

Or, Only to our superiours?

No

And, Doth it require the performing all duties so belonging to them?

Yes.

64. *A.* The fifth Commandement requireth the preserving the honour and performing the duties belonging to every one in their severall places and relations as superiors *w* inferiors *x*, or equals *y*, w *Eph.* 5.21. x 1 *Pet.* 2.17. y *Rom.* 12.20.

65. Q. *What is forbidden in the fifth Commandment?*

Doth it forbid the neglect of the honour and duty which belongeth to every one in their severall places and relations?

Yes

And, Doing any thing against it?

Yes.

65. *A.* The fifth Commandment forbiddeth the neglecting of or doing any thing against the honor and duty which belongeth to every one

Or

Or, May we reproach or disgrace our superiours?

Or, Unduly oppose and resist them?

Or, Disobey their lawfull commands?

Or, May we carry our selves proudly and scornfully towards our equals?

Or, Inferiours?

66. Q. What is the reason annexed to the fifth Commandment?

Is there a promise of long life and prosperity to all such as keep this Commandment?

And, Are we to understand this (and other such promises of temporall mercies) without limitation?

Or, Onely as it shall serve for Gods glory and their own good?

67. Q. Which is the sixth Commandment?

68. Q. What is required in the sixth Commandment?

Doth it require all lawfull endeavours to preserve our own life?

And, To preserve the life of others?

Or, one in their severall places and relations z. z *Mat.*15.4,5, 6. *Eze.*34.2,3,4. *Ro.* 13.8.

No
No
No
No
No

66. *A.* The Reason annexed to the fifth Commandement is a promise of long life
Yes. and prosperity (as far as it shall serve for Gods glory and
No their own good) to all such as keep this Commandement *a*.
Yes a *Deut.*5.16. *Eph.*6. 2,3.

67. *A.* The sixth Commandment is, [*Thou shalt not kill* b] b *Exo.*20.13.

68. *A.* The sixth Commandement requireth all lawfull endeavours to preserve our own life *c*,
Yes and the life of others *d*.

Or, Is it sufficient that we doe not take it away ? No

Or, May we use any unlawfull means to preserve it ? No.

69 Q. *What is forbidden in the sixth Commandment ?*

Doth it forbid the taking away of our own life ? Yes

And, The taking away of our neighbours life unjustly ? Yes.

And, Whatsoever tendeth thereunto ? Yes

Or, Doth it allow hatred and malice ? No

Or, Rash and immoderate anger ? No.

Or, Reproaches and injuries which doe not actually take away life ? No.

And, Doth it forbid all putting of malefactours to death by the Magistrate ? No

Or, All taking away the lives of men in a lawfull warre or necessary defence ? No.

70. Q. *Which is the seventh Commandment ?*

71. Q. *What is required in the seventh Commandment ?*

Doth it require the preservation of our own chastity ? Yes

And, The chastity of our neighbours ? Yes

And,

thers *d*. c *Eph*. 5.28, 29. *d* 1 *Kin*. 18.4.

69. *A*. The sixth Commandment forbiddeth the taking away of our own life or the life of our neighbour unjustly, and whatsoever tendeth thereunto *e*. e *Act*. 16. 28. *Gen*. 9.6.

70. *A*. The seventh Commandement is, [*Thou shalt not commit adultery* f] f *Ex*. 20.14.

71. *A*. The seventh Commandment requireth the preservation of our own and our neighbours chastity in

And, This in heart, ſpeech, and behaviour? Yes

Or, Is it ſufficient to avoid groſſe acts of uncleanneſſe? No

heart, ſpeech and behaviour *g.* g 1 *Cor.* 7. 2,3,5,34,36. *Col.* 4.6. *Eph.* 5.3,4.

72. Q. *What is forbidden in the ſeventh Commandment?*

Doth it forbid all unchaſt thoughts, words and actions? Yes

Or, Doth it allow unchaſt and wanton thoughts? No.

Or, Laſcivious and wanton words? No

Or, Geſtures? No.

72. *A.* The ſeventh Commandment forbiddeth all unchaſt thoughts, words and actions *h.* h *Mat.* 15. 19. & 5.28. *Ep.* 5.3,4

73. Q. *Which is the eighth Commandment?*

73. *A.* The Eight Commandement is, [*Thou ſhalt not ſteal* i] i *Exo.* 20.15.

74. Q. *What is required in the eighth Commandment?*

Doth it require the lawfull procuring and furthering of our own wealth and outward eſtate? Yes.

And, The wealth and out ward eſtate of others? Yes

Or, Is it ſufficient to look to our ſelves only, without regarding others? No.

Or, May we be altogether careleſſe of either? No.

Or, May we uſe any ſinfull or unlawfull way to procure wealth to our ſelves or others? No.

74. *A.* The eighth Commandment requireth the lawfull procuring and furthering the wealth and outward eſtate of our ſelves and others *k.* k *Gen.* 30.30. 1 *Tim.* 5.8. *Lev.* 25. 35. *Deut.* 22.1,2,3,4, 5. *Exod.* 23.45. *Gen.* 47.14,20.

75. Q. *What is forbidden in the eighth Commandment?*

Doth

75. *A.* The eighth Command-

Doth it forbid whatsoever doth or may unjustly hinder our own wealth or outward estate? *Yes*

Or, The wealth and outward estate of our neighbour? *Yes*

Or, May we unjustly prejudice others to inrich our selves? *No*

Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbours wealth or outward estate *l.* l *Pro.*21.17. & 23.20,21. & 28.19 *Eph.*4.28.

76. Q. Which is the ninth Commandment?

76. *A.* The ninth Commandement is, [*Thou shalt not bear false witnesse against thy neighbour* m] m *Exe*,20.16.

77. Q What is required in the ninth Commandment?

Doth it require the maintaining and promoting of truth between man and man? *Yes*

And, Of our own and our neighbours good name? *Yes*

Especially in witnesse bearing? *Yes*

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others? *No*

Or, May we be careless of either? *No*

77. *A.* The ninth Commandement requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, especially in witnesse-bearing *p*. n *Zac.*8.16. o 3 *Joh.* 12. p *Pro*,14.5,25.

78. Q. What is forbidden in the ninth Commandement?

Doth it forbid whatsoever is

78. *A.* The ninth Commandment for-

is prejudiciall to truth ? Yes

And, Whatsoever is injurious to our own or our neighbours good name ? Yes.

Is it not lawfull sometimes to lie ? No.

At least in smaller matters? No

Or, For our own or others advantage ? No.

Or, For the preservation of our selves, or others ? No.

Or, For a good end ? No

79. Q. *Which is the tenth Commandment ?*

80. Q. *What is required in the tenth Commandment ?*

Doth it require full contentment with our own condition ? Yes.

Without the least motions or inclinations to the contrary ? Yes.

Or, Is it enough that we do not use unlawfull means to alter it ? No

And, bidden whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name *q.* q 1 *Sam.* 17. 28. *Lev.* 19.6. *Psa.* 15.3.

79. *A.* The tenth Commandement is, [*Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours* r] r Exo 20.17.

80 *A.* The tenth Commandement requireth full contentment with our own condition *s*, and a right and charitable frame of spirit toward our neighbour, and

And, Must we have a right and charitable frame toward our neighbour, and all that is his? *Yes*

Rejoycing in anothers good as our own? *Yes*

And, Sympathizing with others in affliction? *Yes*

Or, Is it enough that we doe not outwardly wrong them in any thing? *No*

81. Q. *What is forbidden in the tenth Commandment?*

Doth it forbid all discontentment with our own estate? *Yes*

Although but in the least motions or inclinations of the heart? *Yes*

And, Envying or grieving at the good of our neighbour? *Yes*

And, All inordinate motions and affections to any thing that is his? *Yes*

May we wish his hurt? *No.*

Nor covet to have any thing that is his? *No*

81. *A.* The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 *Kin.* 21.4. *Est.* 5. 13. 1 *Cor.* 10. 10.
w *Gal.* 5.26. *Jam.* 3. 14.16.
x *Rom.* 7.7,8. & 13.9. *Deut.* 5.21.

82. Q. *Is any man able perfectly to keep the Commandments of God?*

Was not *Adam* able before his fall? *Yes*

Is no meer man since the fall, *No,*

82. *A.* No meer man since the fall, is able in this life, perfectly to keep the Commandments of God,

fall, able in this life perfectly to keep them ? No

Was not Christ able to do it in this life ? Yes

And, Was not he meer man? No

Or, Was he God as well as man ? Yes

Shall not the glorified Saints in heaven be able perfectly to keep the Commandments of God ? Yes

And, Not in this life ? No

But do they daily break them, in thought, word and deed ? Yes

83. Q. *Are all transgressions of the law equally hainous ?* No.

Or, Are some sins more hainous in the sight of God then others ? Yes

Are some sins in themselves more hainous then others ? Yes

And, Are some sins made more hainous, by reason of severall aggravations, then otherwise they would be ? Yes

84 Q. *What doth every sin deserve ?*

Doth every sin deserve Gods wrath and curse ? Yes

In this life only ? No

Or, In that only which is to come ? No.

Or, Both in this life and that which is to come ? Yes

Is not that too great a punishment ? No.

but daily break them inthought, word and deed *z*. y *Eccl.*7.20. 1 *Joh.* 1.8,10. *Gal.*5. 17. z *Gen.*6.5.& 8.21 *Rom.*3.9. to 21, *Jam.* 3.2.to 13.

83. *A*. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others *a* a *Ezek.* 8. 6. 13, 15. 1 *Ioh.*5.16. *Psa.*78.17 32,56.

84. *A*. Every sin deserveth Gods wrath & curse, both in this life, and that which is to come *b*. b *Eph.*5.6. *Gal.*3 10. *Lam.*3.39. *Mat.*25. 41.

Not

85. *A*

Not for the smalleſt ſins? No

85. Q. *What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin?*

Is there any way to eſcape it? Yes

And, Shall all eſcape it? No

Doth God require of us faith in Jeſus Chriſt that we may eſcape it? Yes

And, Doth he require repentance unto life? Yes

Or, Shall any eſcape Gods wrath and curſe that doe not beleeve in Chriſt? No

Or, Doe not repent? No

And, Doth God require of us faith and repentance? Yes

Or, Is it ſufficient to ſay Chriſt hath beleeved and repented for us? No

Are there not outward means whereby Chriſt communicateth to us the benefits of redemption? Yes

And, Doth God require a diligent uſe of all theſe means? Yes

Or, May we ſafely neglect any of them? No.

Or, Uſe them carelesly? No,

Or, Can we expect ordinarily that they ſhall eſcape the wrath and curſe of God who doe not uſe them? No.

85. *A.* To eſcape the wrath and curſe of of God due to us for ſin, God requireth of us, Faith in Jeſus Chriſt, Repentance unto life *c*, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of redemption *d*, *c Act.* 20.21. *d Pro.* 2.1. to 6. & 8. 32. to the end. *Iſa.* 55.3.

86. Q. *What is faith in Jeſus Chriſt?*

Is it a ſaving grace whereby we

86. *A.* Faith in Jeſus Chriſt is a ſaving

we receive and rest upon Christ alone for salvation, as he is offered to us in the Gospel?

Yes

Or, May we expect to be saved by any other, without Christ?

No

Or, Together with Christ?

No

Or, To be saved by Christ upon any other terms then as he is offered to us in the Gospel?

No.

Doe we not receive and rest upon Christ for salvation by any other graces?

No

Or, By our good works?

No

Or, Is it by faith only?

Yes.

87. Q. *What is repentance unto life?*

Is it a saving grace whereby a sinner turneth from sin unto God?

Yes

Or, May there be repentance unto life, without a turning from sin?

No

Or, Without turning to God?

No.

And, Doth this arise out of a true sense of his sin?

Yes

And, A true apprehension of the mercy of God in Christ?

Yes

Or, May we expect a true repentance without these?

No.

Must there be a grief and hatred of sin?

Yes.

And, A purpose of, and endeavour

grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e *Heb.* 10. 39, f *Ioh.* 1. 12. *Isa.* 26. 3, 4. *Phil.* 3. 9. *Gal.* 2. 16.

87. A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sence of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavor after new obedience *l*.

g *Act.* 11. 18. h *Act.* 2. 37, 38. i *Joel.* 2. 12. *Jer.* 31. 18, 19.

deavour after new obedience :

Or, Can he be said to turn from his sin to God, who doth not grieve for it ?

Or, Not hate it ?

Or, Who doth not purpose and endeavour after new obedience ?

88. Q. *What are the outward means whereby Christ communicateth to us the benefits of redemption ?*

Are his ordinances the ordinary and outward means thereof ?

Especially the Word, Sacraments, and praier ?

Are all these made effectuall to the Elect for salvation ?

And, To them only ?

Or, Be they made effectuall to salvation to any that are not elected ?

89. Q. *How is the Word made effectuall to salvation ?*

Is the Word an effectuall means of convincing and converting sinners ?

And, Is it effectuall (when they are converted) to build them up in holinesse and comfort, through faith unto salvation ?

Is the reading of the word usefull to these ends ?

Yes. 18, 19. *Eze.* 36. 31. 11 *Cor.* 7. 11. *Isa.* 1. 16, 17.

No

No

No

88. *A.* The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, Sacraments, and praier, all which are made effectual to the elect for salvation *m.* m *Mat.* 19, 20. *Act.* 2. 42, 46, 47.

Yes

Yes

Yes.

Yes.

No.

89. *A.* The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectuall means of convincing and converting sinners, and of building them up in holinesse & comfort through faith

Yss

Yes.

Yes

But especially the preaching of the word ?

And, Hath the word this efficacy of it self, without the spirit ?

Or, Doth the Spirit of God make it effectuall for these ends ?

90. Q. *How is the Word to be read and heard, that it may become effectuall to salvation ?*

Will any negligent reading or hearing the word, serve the turn ?

Or, Must we attend upon it with diligence ?

And, With preparation ?

And, With praier ?

And, Must we receive it with faith and love ?

And, Lay it up in our hearts ?

And, Practise it in our lives ?

Or, Is it enough to reade or hear the word, though we never regard to lay it up or practice it ?

91. Q. *How doe the Sacraments become effectuall means of salvation ?*

Is it from any vertue meerly in themselves ?

Or, In him that doth administer them ?

Or, Is it only by the blessing of Christ and the working

Yes. faith unto salvation *n*. n *Neh.* 8.8.1 *Co.* 14.24,25. *Act.* 26. 18 *Psa.* 19.8. *Act.* 28.32. *Rom.* 15.4. .2 *Tim.* 3.15,16,17.& 1.16.

No.

Yes.

No

Yes

Yes

Yes

Yes

Yes

90. *A*. That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and praier *q*, receive it with faith & love *r*, lay it up in our hearts *s*, and practice it in our lives t. o *Pr.* 8.34. p 1 *Pet.* 2.1,2. q *Psa*, 119.18. r *He.* 4. 2. 2 *Thes.* 2. 10.

No, s *Psa.* 119.11. t *Luk.* 8.15. *Jam.* 1.25.

No

No.

91. *A*. The Sacraments become effectuall means of saluation, not from any vertue in them, or in him that doth administer them, but only by

ing of his Spirit?

Doe they become effectuall in all?

Or, Only in them that by faith receive them?

Yes
No.
Yes

by the blessing of Christ *u*, and the working of his Spirit, in them that by faith receive them *w*. u 1 *Pet.* 3. 21. *Mat.* 2. 11. 1 *Cor.* 3. 6, 7. w 1 *Cor.* 12. 13.

92. Q. *What is a Sacrament?*

Is it an holy ordinance instituted by Christ?

Or, Only of mans invention?

Is there any use therein of sensible signes?

Are Christ and the benefits of the covenant thereby represented, sealed and applied to Beleevers?

Or, Be they useless and empty signes?

Or, Doe they signifie and confirm temporall blessings only?

Yes
No.
Yes
Yes
No.
No

92. *A.* A Sacrament is an holy Ordinance instituted by Christ wherein by sensible signes, Christ and the benefits of the new Covenant are represented, sealed, and applied to beleevers *x*. x *Gen.* 17. 7, 10. *Exo.* 12. chap. 1 *Cor.* 21. 23, 26.

93. Q. *Which are the Sacraments of the new Testament?*

Baptism and the Lords Supper?

Are there no more Sacraments of the new Testament, but these two?

Yes
No.

93. *A.* The Sacraments of the new Testament are, Baptisme, and the Lords Supper *z*. y *Mat.* 28. 19. z *Mat.* 26. 26, 27, 28.

94. Q. *What is Baptisme?*

Doth

94. *A.* Baptisme is a

Doth the Sacrament of Baptiſme ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of grace?

Yes

And, Doth it ſignifie and ſeal our ingagement to be the Lords?

Yes

And, Is this done by waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt?

Yes

a Sacrament wherein the waſhing with water in the name of the Father, and of the Son, and of the holy Ghoſt *a*, doth ſignifie & ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of grace, and our engagement to be the Lords *b*. a *Mat* 28.19. b *Rom.* 6. 4. *Gal.* 3. 27.

95. Q. To whom is Baptiſme to be adminiſtred?

Is Baptiſme to be adminiſtred promiſcuouſly, to thoſe that be out of the viſible Church, as well as to thoſe that are within it?

No.

May not thoſe that are out of the viſible Church be baptiſed, when they come to profeſſe their faith in Chriſt, and obedience to Chriſt?

Yes. No.

And, Not till then?

Are not the infants of ſuch as are members of the viſible Church to be baptiſed?

Yes. Yes

While they are infants?

95. *A.* Baptiſme is not to be adminiſtred to any that are out of the Viſible Church, til they profeſſe their faith in Chriſt, and obedience to him *c*, but the Infants of ſuch as are members of the viſible Church are to be baptized *d*. c *Act.* 8. 36, 37. & 2. 28. d *Act.* 2. 38, 39. *Gen.* 17. 10. with *Col.* 2. 11, 12.

96. Q

96. Q. *What is the Lords Supper?*

Is it a Sacrament wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth?

Or, Is it sufficient that only bread be given and received?

Or, Only the wine?

Or, Hath Christ appointed a giving and receiving both of the bread and wine?

And, Doe we thereby shew forth Christs death?

Are the worthy receivers made partakers therein, of Christs body and bloud, with all his benefits to their spirituall nourishment and growth in grace?

Doe all those that receive the Lords Supper, thus partake of Christ?

Or, Only those that are worthy receivers?

Do they partake of Christs body and bloud after a corporall and carnall manner?

Or, By faith?

97. Q. *What is required in the worthy receiving of the Lords Supper?*

Must those that would worthily partake of the Lords Supper, examine themselves of their

Yes.
No.
No.
Yes
Yes.
Yes
No
Yes
No.
Yes.

11,12. 1 *Cor.* 7.14.

96. *A.* The Lords Supper is a Sacrament, wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnall manner, but by faith made partakers of his body and bloud, with al his benefits, to their spirituall nourishment & growth in grace *e.* e 1 *Cor.* 11.23,24,25, 26. & 10.16.

97. *A.* It is required of them that would worthily partake of the Lords Supper, that they examine them-

their knowledge to discern the Lords body?

And, Of their faith to feed upon him?

And, Of their repentance, love, and new obedience?

Or, Can they partake worthily that are ignorant and cannot discern the Lords body?

Or, That doe not beleeve?

Or, Not repent?

Or, They that have no love to God?

Or, To his children?

Or, That do not endeavour to walk in new obedience?

Is there any danger of coming unworthily?

Doe they that come unworthily eat and drink judgement to themselves?

98 Q. *What is Praier?*

Is it only to repeat some words, though without affection and understanding?

Or is it an offering up of our desires to God?

For things agreable to his will?

May we pray to none but God?

Not to Saints or Angels, or the Virgin *Mary*?

Nor, To Images?

Must we pray in Christs name?

And,

Yes. themselves of their
Yes knowledge to discern the Lords body *f*, of their faith to
Yes. feed on him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming
No. unworthily, they eat
No & drink judgement
No to themselves *l*,
No. f 1 *Corin.* 11. 28.
No g 1 *Cor.* 13. 5. h 1 *Co.*
No 11. 31. i 1 *Cor.* 10.
16, 17. k 1 *Cor.* 5.
Yes 7, 8. l 1 *Cor.* 11.
28, 29.
Yes

98. *A.* Praier is an offering up of our
No. desires to God, for
Yes things agreeable to
Yes. his will *n*, in the name
No. of Christ *o*, with confession of our sins *p*,
No and thankfull ac-
No knowledge ment of
No his mercies *q*, m *Psa.*
Yes 62. 8. n 1 *Ioh.* 5. 14.
o *Joh.* 16. 23. p *Psa.*
32.

And, In his only ? Yes
Trusting in him and none elſe for making our praiers accepted ? Yes
Or, May we pray in the name of any other ? No
Or, For things ſinful or not agreeable to Gods wil? No
Muſt we in our praiers confeſſe our ſins ? Yes
And, Thankfully acknowledge Gods mercies ? Yes

99. Q. *What rule hath God given for our direction in praier?*

Is the whole word of God of uſe to direct us in Praier ? Yes
And, Is that form of Praier which Chriſt taught his Diſciples (commonly called the Lords Praier) a more ſpeciall rule of direction? Yes

100. Q *What doth the Preface of the Lords Praier teach us ?*

Do theſe words [*Our Father which art in heaven*] teach us to draw near to God with all holy reverence ? Yes.
And Confidence? Yes.
As Children to a Father ? Yes
That

32. 5, 6. *Dan.* 9. 4. q *Phil.* 4. 6.

99. *A.* The whole word of God is of uſe to direct us in praier, but the ſpecial rule of direction is, that form of praier which Chriſt taught his Diſciples. commonly called. *The Lords Praier* ſ. r 1 *Ioh.* 5. 14. ſ *Mat.* 6. 9, 10, 11, 13. with *Luk.* 11. 2, 3, 4.

100. *A.* The Preface of the Lords Praier which is [*Our Father which art in heavent,*] teacheth us to draw near to God with all reverence and

That is able to help us? Yes.
And, Ready to help us? Yes
Or, May we pray irreverently? No
Or, Distrustfully? No.
Doubting of Gods power to help us? No
Or, Of his willingnesse to help us? No
And, Do they teach us to pray with others? Yes
And, For others? Yes

101 Q. *What do we pray for in the first Petition?*

Do we pray in these words (*Hallowed be thy name*) that God would enable us and others to glorify him in all that whereby he makes himself known? Yes.
In his Titles, Attributes, Ordinances, word and works? Yes.
And, That he would dispose all things to his own glory? Yes
Or, May we be altogether careless of Gods glory? No

101. *A.* In the first Petition, which is, [*Hallowed be thy name* x] we pray, that God would enable us and others to glorifie him in all that whereby he makes himselfe known *y*, and that he would dispose all things to his own glory *z*. x *Mat.* 6. 9. y *Psa.* 67. 2, 3. z *Psa.* 83. throughout.

102. Q. *What do we pray for in the second Petition?*

Do we pray in these words [*Thy Kingdome come*] that *Satans* Kingdome may be destroied? Yes

102. *A.* In the second Petition, which is, [*Thy Kingdome come*] we pray that *Satans* Kingdome may

Or,

and confidence, as children to a Father, able and ready to help us *u*, and that we should pray with and for others *w*.

t *Mat.* 6. 9. u *Rom.* 8. 15. *Luk* 11. 13. w *Act.* 12. 5. 1 *Tim.* 2. 1, 2.

Or, May Satans kingdome and Gods Kingdome stand together? No

That the Kingdome of grace may be advanced? Yes

Our selves and others brought into it, and kept in it? Yes

And, That the Kingdom of glory may be hastned? Yes

may be destroydd *b*, and that the Kingdome of grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the Kingdome of glory may be hastened *e*. *Mat.* 6. 10. b *Psa.*68,1,18. c *Rev.* 12.10,11. d 2 *Thes.* 3.1. *Rom.*10.1. *Ioh.* 17.9,10. e *Rev.* 22. 20.

103. Q. *What doe we pray for in the third petition?*

Do we pray in these words [*Thy will be done in earth as it is in heaven*] that God by his grace would make us able to know his will? Yes

And, To obey it? Yes

And, To submit to it? Yes

And, That in all things? Yes

As the Angels doe in heaven? Yes

May we not in some things disobey his will? No

Nor grudge at it? No

Nor prefer our own wills before it? No

But must we know, obey and submit to it in all things? Yes

Are

103. *A.* In the third Petition, which is, [*Thy will be done on earth as it is in heaven*] we pray that God by his grace would make us able and willing to know obey and submit to his will in all things *g* as the Angels doe in heaven *h*. g *Psa* 67. throughout. *Psa.*119. 36. *Mat.*26.39. 2 *Sa.* 15. 25. *Iob* 1. 21.

Are we not able or willing to it of our ſelves ?

And, Can we not be made willing and able but by his grace ?

104 Q. *What doe we pray for in the fourth petition ?*

Do we pray in theſe words [*Give us this day our daily bread*] that we may receive a competent portion of the good things of this life ?

And, That of Gods free gift ?

And, Injoy his bleſſing with them ?

Cannot we our ſelves procure them by our induſtry ?

Nor deſerve to have them beſtowed upon us ?

Or, Bleſſed to us ?

And, Cannot they doe us good of themſelves without Gods bleſſing ?

105. Q. *What doe we pray for in the fifth petition ?*

Do we pray in theſe words [*Forgive us our debts, as we forgive our debters*] that God for Chriſts take would freely pardon all our ſins ?

Are we by our ſins become debters to Gods juſtice ?

Cannot we our ſelves ſatisfie Gods Juſtice and ſo pay that debt ?

Nor have them forgiven us for

No h *Pſa.* 103.20,21.

No.

104. *A.* In the fourth Petition, which is, [*Give us this day our daily bread* i] we pray that of Gods

Yes free gift we may receive a competent

Yes portion of the good

Yes things of this life, &

No enjoy his bleſſing

No with them *k*. i *Mat.*

No 5.11. k *Pro.* 30. 8,9.

No *Gen.* 28. 20. 1 *Tim.* 4.

4,5.

No.

105. *A.* In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors*] we pray

Yes that God for Chriſts

Yes ſake would pardon

all our ſins *m*, which

No. we are the rather

encouraged to ask, becauſe by his grace

we

for our own sake?

Or, Only for Christs sake?

Doth God expect when we desire forgiveneſſe from him, that we ſhould from the heart forgive others?

Or, Is it enough that we do it in words only?

And, Can we doe this of our ſelves?

Or, Muſt we be inabled by his grace?

And, Is it any incouragement to ask forgiveneſſe from God, when by his grace we are inabled from the heart to forgive others?

106. Q. *What doe we pray for in the ſixth petition?*

Do we pray in theſe words [*Lead us not into temptation, but deliver us from evil*] that God would keep us from being tempted to ſin?

Or, At leaſt ſupport and deliver us when we are tempted?

Are Gods children in danger of being tempted to ſin as well as others?

Are we not able of our ſelves to avoid temptation?

Or, To ſtand or be ſupported in temptation, by our own ſtrength?

Nor deliver our ſelves out of temptation?

And,

No. we are enabled from
Yes the heart to forgive
others *n*. l *Mat.* 6. 12
m *Pſa.* 51. 1, 2, 7, 9.
Yes *Dan.* 9, 17, 18, 19.
n *Luk.* 11. 4. *Mat.*
No 18. 35.
No
Yes
Yes
Yes 106. *A.* In the ſixth
Petition, which is,
[*And lead us not into temptation, but deliver us from evil* o]
Yes we pray that God
Yes would either keep us
from being tempted
to ſin *p*, or ſupport &
Yes deliver us when we
are tempted *q*, o *Ma.*
No. 6. 13. p *Mat.* 26. 41.
q 2 *Cor.* 12. 1, 8.
No.
No

And, Is none but God able to do it for us? *No.*

107. Q. *What doth the conclusion of the Lords praier teach us?*

Do these words [*For thine is the Kingdom, and the power and the glory, for ever, Amen*] teach us to take our incouragement in praier from God only? *Yes*

Or, Can we have sufficient enccouragement from our selves, or any other creature? *No*

And, Are we in our praiers to praise him? *Yes*

Ascribing to him the Kingdom or absolute sovereignty over all things? *Yes*

And, Almighty power to do all things? *Yes*

And, Infinite majesty and glorious excellency above all things? *Yes*

Or, Is any creature exempt from his authority? *No*

Or, Is any thing to hard for his power? *No*

Or, Any creature equall to him in glory? *No.*

Doe we say *Amen* in testimony of our desire and assurance to be heard? *Yes.*

107. *A.* The Conclusion of the Lords Praier, which is [*For thine is the Kingdom, and the power, and the glory, for ever. Amen r*] teacheth us, to take our incouragement in Praier from God only *s*, & in our praiers to praise him, ascribing Kingdome, power & glory to him *t*, and in testimony of our desire and assurance to be heard, we say, *Amen* u. r *Mat.* 6. 13. s *Dan.* 9. 4, 7, 8, 9, 16, 17, 18, 19. 1 *Chr.* 29. 10, 11, 12, 13. t 1 *Cor.* 14. 16. *Rev.* 22. 20, 21.

FINIS.

GOD ſpake all theſe words, ſaying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have no other gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that love me and keep my Commandements.

III. Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltleſſe, that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six daies ſhalt thou labour & do all thy work; but the ſeventh day is the Sabbath of the LORD thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix daies the LORD made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the LORD bleſſed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy daies may be long upon the land which the LORD thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

The LORDS PRAIER. Matth. 6.

OUR Father which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the Kingdome, and the power, and the glory, for ever. Amen.

The CREED.

I Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the holy Ghost: the holy Catholike Church, the communion of Saints, the forgiveneſſe of sins, the resurrection of the body, and the life everlasting, *Amen*.

* *i. e.* continued in the state of the dead, & under the power of death til the third day.

FINIS.

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